

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. I. 8.

VOL. 1.

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No. 9.

## "THE GOLDEN BIBLE."

By Elder Alva A. Tanner.

Have you read the Golden Bible—  
Book of Mormon—book divine?  
'Tis a marvelous work—a wonder,  
Nothing equal in its line;  
Tells you how an ancient people,  
In response to God's command,  
Journeyed over land and ocean  
'Till they reached the promised land.

Jared first, and some few others,  
Started out in days of old,  
To possess a land of promise.  
God was with them; we are told,  
And the time of their departure  
From their mother land was when,  
To obstruct the tower of Babel,  
God confused the speech of men.

Having reached the land of promise,  
Whither God had led their way,  
For a time they greatly prospered—  
Serving God from day to day.  
But ere long they grew rebellious—  
God forgetting—loving sin,  
And the wrath of God o'er took them  
And they fell 'mid battle's din.

Now the Lord of Hosts, Jehovah,  
Sends to earth a new command,  
Leads a righteous few from Judah,  
Plants them in a promised land.  
Lehi, Nephi, holy prophets,  
Teach them heaven's will and mind,  
Some are faithful, pure and righteous,  
Some to wickedness inclined.

These divide two great nations,  
Fill the land from shore to shore.  
Cruel wars and bloodshed follow  
'Till the righteous are no more.  
Then Moroni, holy prophet,  
Hides the golden book away,  
To come forth in later ages  
From the vault wherein it lay.

Fourteen hundred years it slumbered,  
God preserving it from rust.  
Now the words of that sealed record  
Whispered to us from the dust:  
Have you read the Golden Bible—  
Book of Mormon—book divine?  
By the power of God translated;  
All its teachings are sublime.

## OUR CONFERENCE PRESIDENTS.

Elder George A. Lyman.

The president of the East Kentucky conference, Elder George A. Lyman, first saw the light of day in Utah's former capital, Fillmore City, Millard County, Utah; the date of his advent, Nov. 14, 1873, Apostle Francis M. Lyman, being his father. Four years later, he with his parents, removed to Tooele, Tooele County, Utah, which has been his home ever since. Elder Lyman attended local schools until old enough to take a course

at the Brigham Young Academy, Provo, where he continued for two years when by excessive study his eyes became inflamed, necessitating a cessation from school labors and treatment from an oculist. He then took up his residence in Salt Lake city, secured employment at the Z. C. M. I., where he continued until called to preach the gospel. He left home on the 10th of December, 1896 and was assigned to labor in the East Kentucky conference. After five months work at canvassing he was appointed Superintendent of the conference Sunday schools,



ELDER GEORGE A. LYMAN.  
President of the East Kentucky Conference.

traveling with both his predecessors in the presidency, Elders Elias S. Woodruff and John Woodmansee when the latter was released to return home on November the 10th, 1898, Elder Lyman was installed as the president with Elders J. Warren Johnson, of Vernal, Utah, and John Arrowsmith, of Lewisville, Idaho, as his counselors.

Since Elder Lyman's regime began, and in fact before he took hold of the conference, he has shown a willingness to do any kind of work looking to the advancement of the cause he represents, and that too with unusual and commendable energy.

President Rich has recently called El-

der Lyman to the office to fill the vacancy created by the release of President Nels. P. Nelson, and it is expected that he will spend about a month in each conference throughout the missions looking into the details of their various working plans and also instructing them in their duties as expressed by the Presidency. This labor will be done in addition to the visits of President Rich. Elder R. Lovel Mendenhall, of Springfield, will be President Lyman's successor.

Elder Moses Jorgenson, of Logan, ex-counselor to President Christenson, of the Georgia Conference, passed through this city for his home last week, after having filled an honorable mission in every sense of the word. Elder Jorgenson came out Sept. 16, 1896, and has enjoyed his labors exceedingly. He was first assigned to labor in the North Alabama Conference, but when the draft to make up the Georgia Conference was made he was included and he was subsequently made second counselor to President Christenson.

## History of the Southern States Mission.

The Martyrdom of Joseph Standing.

By Elder John Nicholson.

(Continued from last week.)

Rudger walked over to where young Standing was lying, stooped and looked into his face. The spectacle that met his gaze sent a shock through his system that can never be erased from his memory. There lay his companion, recently in the full vigor of life and health—bright, capable and intelligent—in the throes of death. There was a large ghastly wound in the forehead, directly above the nose, the right eye had been torn out, the brain was oozing from the place where the bullet entered, and the death-rattle was sounding in his throat. Rudger gently raised the dying man's head and placed his hat under it to keep it out of the dust. He was then seized with a deep sense of grief, succeeded by a feeling of utter loneliness, which may well be imagined from the appalling character of the situation. Under the circumstances, he could but put his trust in God, who, for a wise purpose, had permitted

one of His faithful servants to be brutally murdered.

As Rudger stood gazing at his friend and companion, he was approached by one of the Nations brothers, who said with a strong emphasis upon the last word of each exclamation: "This is terrible; that he should have killed himself in such a manner."

The missionary perceived the intention to resort to the suicide theory, and deeming it both imprudent and unsafe to openly repudiate it, replied: "Yes, it is terrible."

Then realizing the danger of giving the gang any time to sense the fact that to permit him to escape alive would be a menace to their safety, he saw there was no time to be lost.

He exclaimed: "Gentlemen, it is a burning shame to leave a man to die in the woods in this fashion. For heaven's sake either you go and procure assistance that the body may be removed and cared for, or allow me to do so."

He urged this point so earnestly and vehemently that the gang consulted a moment and then, turning to him said: "You go."

It need scarcely be said that he did not wait upon the order of his going, but went at once. He felt that he had urgent business at a convenient distance from that mob, and that he could not breathe unrestrainedly while within range of the villainous crowd.

Before he could reach a wooded part of the country it was necessary to cross an open space extending a distance of about twenty rods. He had an almost uncontrollable desire to run, but he dared not do so lest that course might cause the lawless fellows to change their minds. He walked rapidly, however, yet it seemed to him like a journey of fifty miles. Every moment he was expecting to be shot in the back, and the relief he experienced when he reached cover is beyond the power of description.

As soon as he was out of the sight of the murderers, Rudger almost flew through the air. Urged on by a terrible desperation, his feet scarcely touched the ground as he placed the greatest practicable distance between himself and his enemies in the least possible time. The house of Mr. Holston, about two miles distant from the scene of the tragedy, was the objective point of the race he was running. When he had proceeded about a mile he heard a sound of chopping in the woods. It fell like sweet music upon his ear, as he thought it probably indicated the near proximity of some one who might prove "a friend in need"—a welcome change, in view of the experience of the last few hours.

He hailed the wood-chopper, by shouting "Halloo."

"Halloo," responded the axe-wielder. Rudger located the source of the sound, but was on the other side of a creek from the owner of the voice. Without seeing him he called to him in entreating tones: "A man has just been murdered in cold blood about a mile from here. Will you, for heaven's sake, go with me to the spot and assist in removing the body?"

After a pause came the heartless response: "No, I haven't time."

Rudger resumed his run for Mr. Holston's house, at which he soon afterward arrived.

The gentleman had been informed by

persons who had seen the armed mob that the lives of the Elders were in danger; he was therefore partially prepared for the tale of blood which was hurriedly related to him.

Said Rudger: "Will you go and look after the body while I go and obtain the services of a coroner?"

"Yes, I will go at once."

"Will you let me have the use of a horse?"

"Go to the stable and find an animal that will suit your purpose."

Mr. Holston then left for the scene of the assassination and Rudger started for Catoosa Springs, where the coroner resided, on horseback.

The road to Catoosa was lonely, that part of the country being but sparsely populated. Rudger put the animal on which he rode upon its mettle. Doubtless it traveled at a speed that would have satisfied any ordinary, and even some extraordinary demands. To the impatient and overstrained mind of the rider it appeared like the progress of a snail compared with the rapidity with which he desired to go over the road. He reined up for a moment, procured a club and with this pummeled the poor brute with it, in the desperate hope of urging him to a quicker gallop.

By the direct route from Holston's to Catoosa, the distance was about five miles, but owing to his being misdirected he got out of his way, making it seven miles by the route he took.

When about two miles from his destination, in turning a curve in the road he beheld a group of horsemen, numbering about six or seven, approaching him from a distance. They appeared to be in a hurry, as they were traveling at a rapid pace.

When they came within about twenty rods of Rudger, he was confronted with a new and unexpected terror—he recognized them as members of the gang who murdered Elder Standing. He felt as if it would have been a relief for the earth to suddenly open and swallow him. He anticipated neither more nor less than the wretches would assassinate him.

He could make a dash for cover, as the country was wooded, and thus have a chance, meagre though it might be, to escape.

No sooner had this idea flashed upon his mind than he abandoned it. He resolved to confront the danger, although it appeared to involve certain death. The condition of his mind at meeting, alone and defenseless, with those whose hands were reeking with the blood of his late companion, must be left to the imagination of the reader. It cannot be adequately delineated by the pen of mortal. The approaching party were all armed. The courageous young man rode forward. When he reached them, all reined up, and he fully anticipated being shot down. He expected no mercy.

"What have you done with Standing?" one of them exclaimed.

"I have not disturbed him, and I presume he lies just where he fell."

"Where are you going?"

Rudger extended his arm westward and, pointing with his index finger, said: "I am going in that direction."

Some of them smiled, and all rode on, their departure lifting a load from Rudger's mind that seemed like the removal of a mountain. It was also like a rift in the clouds of a day of gloom

through which a cheering ray of light had brightly glinted.

The satisfaction of the mobbers at the answer given by Rudger as to where he was going, is easily explained. They imagined that he was fleeing from the country and was traveling in hot haste, in a terror-stricken state, for Utah. This was precisely the impression he wished to make upon them, and he misled them by pointing toward Catoosa, which lay directly west from the point where he encountered the party.

His meeting with them was a cause for astonishment to him as well as terror. The reason for their presence at that point was, however, quite obvious. It was close to the line which separates Georgia from Tennessee, and they were making their way over the border into the latter state in order to evade pursuit and arrest for murder by the officers of the law.

Rudger pushed on to Catoosa, at which point he shortly arrived. His first object was to find the telegraph office, which was situated in the large hall of a capacious hotel.

He was begrimed and dirty with travel from head to foot, and his appearance upon the festive scene that the spacious apartment presented was extremely grotesque. The place was thronged with pleasure-seekers, dressed in the gay habiliments of fashion. Strains of lively music floated in the air while scores of people were whirling merrily in the mazy meshes of the dance.

But the appearance of the sad traveler was no more incompatible with the place and proceedings than the latter were to the feelings that possessed his soul. They seemed to him to be a hollow mockery of his condition. Perhaps the reader is more or less familiar with the sensation created in the human breast oppressed by some great grief occasioned by an irreparable loss, when some thoughtless or uninformed individuals break in upon his poignant reflections with bursts of rude and boisterous jocularity. If so an approximate idea may be formed as to the effect produced upon the anxious traveler whose movements are now being traced, by the new surroundings into which he was suddenly precipitated.

The following dispatch was at once forwarded to the Governor of Georgia:

"Catoosa Springs, July 21st, 1879.

"Governor Colquitt, Atlanta:

"Joseph Standing was shot and killed today, near Varnell's, by a mob of ten or twelve men. Rudger Clawson."

The annexed was also sent at the same time:

"Catoosa Springs, Georgia,

"July 21st, 1879.

"John Morgan, Salt Lake:

"Joseph Standing was shot and killed today, near Varnell, by a mob of ten or twelve men. Will leave for home with the body at once. Notify his family. Rudger Clawson."

It may appear to the reader that the dispatch to Governor Colquitt was not sufficiently detailed, and that there might be, in consequence, some danger of his misapprehending the character of the tragedy. Any idea of that kind will be at once dispelled by the following correspondence, which explains that Mr. Colquitt was not only familiar with Joseph Standing's identity, but also with the situation—as relating to anti-"Mormon"

sentiments and proceedings in Whitfield County:

"Van Zant Store,  
Fannin County, Ga.,  
June 12th, 1879.

"Dear Sir:—As an Elder of the Church of Jesus Christ of Latter-day Saints, commonly called 'Mormons,' I take this occasion to address a few lines to you as the highest officer of the state.

"I have recently received several letters from members of our denomination residing at Varnell Station, Whitfield County, informing me that Elders of my profession have been obliged at times to flee for their lives; as armed men to the number of forty and fifty have come out against them, and have also on various occasions entered their houses in search of said Elders.

"I am fully aware, dear sir, that the popular prejudice is very much against the 'Mormons,' and that there are minor officers who have apparently winked at the condition of affairs above referred to. But I am also aware that the laws of Georgia are strictly opposed to lawlessness and extend to her citizens the right to worship God according to the dictates of conscience.

"History, however, repeats itself, and the laws, where prejudice exists, are not always executed with impartiality.

"A word or line from the Governor would undoubtedly have the desired effect. Ministers of the Gospel could then travel without fear of being stoned or shot and the houses of the Saints would not be entered in defiance of all good law and order.

"Your kind attention to this matter will be duly appreciated by

"Your humble and obedient servant,  
Joseph Standing,  
Presiding Elder of the Georgia Conference.

"To His Excellency, Governor Colquitt,  
Atlanta, Ga."

"Atlanta, Ga., June 21st, 1879.

"Mr. Jos. Standing, Van Zant Store, Ga.:

"Dear Sir:—In reply to your letter of the 12th inst., the Governor directs me to say that your statement is entirely correct, that the laws of Georgia are strictly opposed to all lawlessness, and extend to her citizens the right of worshipping God according to the dictates of conscience.

"Under the provisions of our state constitution, the reformation of religious faith or of opinion, on any subject, cannot legitimately be the object of legislation, and no human authority can interfere with the right to worship God according to the requirements of conscience. So long as the conduct of men shall conform to the law, they cannot be molested and even for non-conformity thereto they can be interfered with only as the law may direct. No individual or combination of individuals can assume to vindicate the law. Courts and juries are instituted for that purpose, and to them alone is committed the office of legally ascertaining the perpetrations of crime, and of awarding punishment therefor.

"The Governor regrets to hear the report you give from Whitfield County. He will instruct the State prosecuting attorney for that district to inquire into the matter, and if the report be true, to prosecute the offenders. I am sir,

"Very respectfully yours,

"J. W. Warren,

"Secretary Executive Department."

So far as known, the Governor, in the period intervening between the date of his reply to Elder Standing's letter and the tragedy, had failed to fulfill his promise to take steps toward the enforcement of the law against mobocracy in Whitfield County.

After the coroner had been notified of what had occurred, that official, his clerk and Rudger, had set out for Mr. Holston's place, where they arrived at about five o'clock in the evening.

Mr. Holston then related to them the

following particulars:

"At the same time as Elder Clawson left for Catoosa, I set out for the scene of the assassination, and found Standing lying in his blood. I examined the wound, and while doing so I discovered that the young man was not yet dead. I made another discovery that caused me to fear every moment that I would be murdered myself, as I was unarmed, and consequently not in a position to defend myself. I saw armed men—members of the party who committed the murder—loitering about the edge of the adjacent woods, closely watching my movements. Notwithstanding the alarm I naturally felt under the circumstances, I remained a sufficient length of time to enable me to construct a shade of boughs to shelter the body from the scorching rays of the sun, the weather being extremely hot. After having performed that office, being about all I could do under the circumstances, I returned home.

A little party, consisting of the coroner and clerk, Rudger, Mr. Holston and four or five others proceeded to the spot where the murder was committed. When they reached it the sun was setting, and a group of awe-stricken and silent people were standing around Brother Standing's body. It was a solemn and impressive scene.

Rudger involuntarily approached the corpse and discovered that some one had taken the hat from under the head and placed it over the face of the dead. He removed this temporary covering and looked into the now inanimate countenance of his late companion and friend. His eyes were saluted with a fresh horror. The fiends incarnate who had slain an innocent and unoffending man in cold blood had not been satisfied with inflicting a simple death wound. While he lay there in his blood and the cold grasp of death, they had approached their victim and shot into one side of his face and neck until they were fairly riddled with bullets. Those who discharged the weapons used for this atrocious work must have stood directly over the body, the parts in which the leaden messengers were buried being powder-burnt.

On first reflection the theory that suggests itself as to the incentive that led to this barbarous climax to a bloody outrage is that the perpetrators were inspired with unmitigated satanic hate that reached beyond this life and stepped into the precincts of death. Bad and depraved as these wretches were, such an explanation is probably incorrect. The first mortal wound was inflicted by one member of the party. Yet all were accessory to, before and after the fact. It is not unusual for men to commit a common crime to enter into compacts to stand by each other for mutual protection against the just reward of their deeds. It is likely therefore that those men agreed to stand upon an undoubted common ground in regard to the assassination of Joseph Standing, and to make the obligation and understanding complete each actually fired into the person of the victim.

A jury was empanelled on the spot and an inquest held by the coroner. The testimony of Rudger Clawson, Henry Holston and others was taken. It was on information imparted by Mr. Holston and some others who testified that the names of the actual murderers were obtained. This enabled the jury to return

a clearly defined verdict, which was to the effect that the deceased came to his death by twenty gunshot wounds, inflicted by means of weapons in the hands of the twelve men whose names are given near the beginning of this narrative.

(To be continued.)

### A Beauty Producer.

By Gustie Packard Dobola.

A quaint, middle-aged maiden lady said to me once, "If I had my life to live over again, I would be just hansum." I could not repress a flicker of a smile which seemed to be expected, and was received in good faith, but she repeated, "Yes, real hansum; but it's too late now, you have to begin when you are real little, and never let angry thoughts, nor selfishness, nor meanness of any kind, get a-holt on your heart."

Many a time since have I thought of this saying, and watched the faces in the crowded thoroughfares and street cars, and I am convinced that it is true, and it is such faces that leave a benediction with you that haunt your memory.

In these days of massage and aids to beautify, I believe we think too little of the deep lines and ineradicable furrows traced by the thoughts that are untrue to our better natures. The girl who would never think of exposing her delicate skin to rough winds and driving storms, fills full the dark paint pots of worry and peevishness and leaves lines on her face that cosmetics cannot hide nor toilet water wash away.

A smile lifts all the lines of the face and adds a glitter to the eye that belladonna cannot even imitate, and aside from the good it does to the beholder, it reacts on the one who smiles, and leaves touches like the brush of the finest portrait painter, scarcely seen at first, but by and by leaving the face a thing of beauty.

Try it for a month, and let a smile be always ready instead of a frown, then consult your mirror and convince yourself that this is true. You will find your face growing smoother, the mouth will have a more pleasing appearance, the eyes will have a charming expression, and the whole effect will be better and brighter.

Smile? Why, all the massage in the world cannot make you as beautiful as that will, even though the manipulator be genuine Russian or Turkish. I only wish I could advertise as fluently as they, that this great beauty producer might be appreciated, and everyone believe in it.

I don't mean you shall grin like a Cheshire cat, far from it. A grin is deliberately put on, like a mask; a smile bubbles up from the heart.

Then smiles are contagious, and, besides beautifying your own face, you are adding an effective stroke here and there to other faces, until gradually—well, what? Well, I guess the Millennium will come.—Christian Work.

Elder D. H. Thomas, ex-President of the South Alabama Conference, who returned home last August, has been called to the Home Mission for Utah Stake. He succeeds Elder N. L. Nelson, who has been released to take charge of the missionary class in the Brigham Young Academy.



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SATURDAY, JANUARY 23, 1899.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, temperate, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things." If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The Star announces with keen regret, the death of Elder S. O. Hale, of Provo, Monroe county, Ala., one of the local Elders of the South Alabama conference. He was laboring near Wager, Ala. He died on Monday, Jan. 23, 1899, caused from congestion of the bowels. On Saturday, before a telegram was received at this office, announcing an operation as absolutely necessary, in reply to which instructions were sent Elder W. C. Carver (his com-  
patriot). The next telegram that came gave information of his death at 2:30 p. m. All that was possible was done for the suffering man. Funeral services were held at his late home, Provo, on Thursday, Jan. 26th. Fuller particulars may be given later.

### PRESIDENT RICH'S ADDRESS.

WE have deemed it advisable to devote our editorial space to the excellent address of President Rich before the January Company of Elders. The fact that two sons of Elder William S. Berry, who was cruelly murdered on the 10th day of August, 1884, at Cane Creek, Lewis county, Tennessee, and President's own son, Ben. L. Rich, were present, added to the inspiration of his remarks. The address was reported by Elder George E. Hill, and is as follows:

I welcome you all to our ranks. We have a good sized army (about 450) of noble young men from Zion laboring in behalf of the Master's cause here in the South. You have come to join them in this glorious work of salvation and labor of love. There is a vast field in which to use the talents and authority God has given you. The world is dying for lack of the saving Gospel truths which alone can come through the Church of Jesus Christ, of which you are representatives. Brethren, be scrupulously clean and neat in your appearance; be careful, considerate and gentlemanly in your deportment, as your people will be judged by your appearance and conduct, for you are indeed ministers of the Gospel. When you go into a house, no matter how humble it may be and perhaps in the backwoods, let them see that you have good manners, which tend to their elevation in every way. You will be watched closely here by the people, and many little harmless things you have perhaps been in the habit of doing and saying at home, would, if done here, result to the injury of the cause and lessen your influence with the people. I have never met a company of Elders with more pleasure than I experience in meeting you. It reminds me of the day when I started upon my first mission. Then I left a little baby boy (Ben. L. Rich), away from whom I had to tear myself with some regret; today this boy is here with you, which causes me to rejoice. He is in every way better equipped for his work than I was then, having a better education and doubtless understanding the Gospel more fully than I did. I want him to remember that he must be brave, humble, charitable, meek, long-suffering, sacrificing, and do everything necessary in order to make a success of his mission, even to the laying down of his life if shall it be required of him, for I know, if he loses his life for the Gospel sake, he will find it again, and it will be immortal life. His mother and I would rather have him come home to us in a coffin than to come back in disgrace, or in any way betraying the trust reposed in him by God.

The Apostle Paul said he was "not ashamed of the Gospel of Christ, for it is the power of God unto salvation." I want to testify to you that these words are true, and I reaffirm the testimony of Paul. I say to my son, and the rest of you young men, who hold the Holy Priesthood of the Son of God, conferred upon you, that you might administer in the ordinances of the Gospel, essential to salvation, that if you are ashamed of the Gospel or the authority you hold, Christ will be ashamed of you. Occasionally we hear of an El-

der in the field, who, on account of persecution, is timid in bearing his testimony to the divine mission and authority of the Prophet Joseph Smith, and the restoration of the Gospel. In days gone by many of them trembled when they approached large cities, rather desiring to remain in the country districts. My brethren, why should you be afraid of any man or set of men. You are called with authority from God and your position thus taken cannot be disproven if the Bible be searched from Genesis to Revelations. You can argue the case and demonstrate to all people, that you have the Gospel which is the power of God unto salvation. You have come out here to be hated and persecuted, because this is the heritage of the saints of God. Christ says: "If ye were of the world, the world love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," and Paul said: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." It was so in olden times and it is the same today, as the same cause always produces the same effect.

While many of the different sects mingle together and occupy each other's pulpits, they will not extend to us the same courtesy, but on the contrary unite against us and close their churches. You all remember the Congress of Religions which was held in Chicago at the World's Fair, during the year of 1893, wherein almost every religion on earth was represented. Something that had never been accomplished before from the time of the ancients down to that memorable event. The church to which we belong, made application for our representative to speak at that Congress, but this was one religion which the world would not admit—the religion of Jesus Christ, as taught by the Latter-Day Saints. Why was this? Because there was one religion which was not of the world, therefore the world hated it; because it was not of the world. If you brethren go out into the world and are received with open arms, being loved by the world, it is a sign you are in error; but if you meet opposition and even persecution, meet it bravely, and count it as a part and portion of your reward, to be permitted to suffer for the cause of truth, in connection with the Savior and all the saints of God who have lived upon the earth. Do not tear down the religious houses of others; but rather portray unto them the beautiful Temple of Salvation God has revealed, and which is being erected for the children of men. When you have done this, then invite them to dwell therein. Let all tearing down be done by showing up the beauties and superior characteristics of the "Everlasting Gospel." Show them that you do not abuse your power in the Gospel, but make its priceless value and your services free to all; because this Gospel is to be preached unto all the world as a witness, and then shall the end come. And I tell you in the name of Jesus Christ, that then the end will come, and I pray God to pity the Gentile nations when this Gospel is taken from them and is carried to the Jews. "The first shall be last and the last shall be first." When this people have sufficiently rejected the testimonies of the Elders, they will then have the testimony of cyclones, plagues of va-

rious kinds, earthquakes, pestilence, wars, etc.

You, no doubt, all know that here in the Southern States mission we have met with some violence in the past. Some of the Elders who have labored here have been called upon to sacrifice their lives, but can our opponents stop the preaching of the gospel by killing us, no, verily no, for here is the proof of it: We have with us today in this company, Brothers J. W. Berry and J. A. Berry, both sons of Elder W. S. Berry, who labored as a traveling Elder in the Tennessee conference of this mission, and who was murdered in cold blood along with Elder J. A. Gibbs, on the 10th day of August, 1884. I am glad they are here to bear testimony to the truthfulness of the cause for which their father died, and to take up the work where he left off, thus finishing the same. We all remember that Elder Joseph Standing also yielded up his life at the hands of mobocratic murderers, while laboring in Georgia, and this morning I received a telegram from Elder W. C. Carver, of South Alabama, stating that Elder S. O. Hale, one of our local Elders, had died last night of obstruction of the bowels. He was a local Elder and had never had the privilege of visiting the house of the Lord, as you have done, yet he was called by the proper authority, has lain down his life while in the service of the Lord, and will receive eternal life. It required the shedding of blood of Jesus Christ to bring about the atonement and redemption of mankind.

"The blood of the prophets is the seed of the church." There is no testimony without the shedding of blood. I do not want any son to be afraid to enter cities and preach unto the inhabitants thereof. I want him to meet every requirement made of him as an ambassador of Christ, unflinchingly. An Elder of Israel, who is born an heir to the priesthood of God, and then shirks his duty while on a mission, is indeed to be pitied. You will feel evil influences working against you that will try to discourage and retard your progress. You will find there are two powers working in the earth. If you give yourself over to the workings of the power of God and resist the opposite force, you will be able to "overcome all of the fiery darts of the wicked," and will fulfill your missions with credit to yourselves and honor to your Father in heaven.

Another matter, brethren: We believe in, and I think nearly all of our Elders in the field, carry out implicitly the words of the Lord, wherein He commands us to "travel without purse or scrip." Elder Elias S. Kimball, who preceded me as president of this mission, undertook, by the help of God, to more fully impress this part of the gospel plan upon the minds of the Elders, and in every case was successful. The less money an Elder carries around in his pocket, the more of the spirit and power of God will he carry around in his heart. This principle is a faith developer and as has been testified by those who have spoken today, it is the only proper and consistent way to travel, therefore, brethren, be honest with yourselves and us, and do not endeavor to take money out with you into your fields of labor. When you sell books, or have money sent you from home, send it to the office, there to be applied to your credit. When ever your

folks wish to send money to you, have them send it addressed Chattanooga, Tenn.; Box 108, and the same will be credited to your account, your relatives receipted at, once and you will be notified. Suppose two Elders go into the woods to pray for assistance, and one has money in his pocket, do you think he will not, to a great extent, rely upon it, while the other will sincerely trust God. The Father will not be so prompt in helping us if we carry money and have it in our possession, thus being able to help ourselves. If you depend upon money, you will lay out in the woods. If you depend upon the Lord He will remember you and bless you. I am reminded of one Elder in this mission, whose shoes were worn out, he went out in the woods in mighty faith, prayed to God and called His attention to the condition of his shoes, the result being, soon after continuing his journey, he was met by a good man, who said: "Here is a pair of shoes for you." Many other similar cases could be mentioned. Live so that you can almost demand these blessings; for if we are right before the Lord, this is our privilege. Live so that the peace and blessings of God will always be with you, so that no matter what the morrow brings forth, you will be prepared for it. Use wisdom and good judgment in all things. I would counsel you to be wise and do not invite danger, but do all you can to protect yourselves without sacrificing the truth. Do not be harsh with those you will come in contact with, even if they do injure you, but return good for evil. Do not seek to retaliate and judge the people; for judgment belongs to God and He will repay. Remember the "Mormon Creed," as President Brigham Young gave it: "Mind your own business." If we do this all will be well with us. If you haven't a testimony of the gospel, you will soon receive one, for it is buried in your hearts, and if you will employ the shovel of usefulness and clear away the rubbish that has gathered upon it, you will find it there. Remember that the testimonies which come through the medium of the Holy Spirit are and will be everlasting if we do nothing to drive them away.

You have come to the best mission in the world. Such humble faithful Elders as Mathias F. Cowley, John W. Taylor, Rudger Clawson, all of whom have since become apostles, and John Morgan, whom we might almost call the father of the mission, also B. H. Roberts and J. Golden Kimball, have since been chosen to fill high positions—that being among the First Seven Presidents of the Seventies, all labored in the south. They were mobbed and faced many dangers, but their faith remained the same.

You all know what a persecutor of the saints Paul was; how he repented and the way he thereafter endeavored to atone for his evil doings in this regard. There are many people in this day and time who occupy the same position he did, therefore, exercise charity toward them, and let us all be able to say as he did at the close of his life and just prior to his martyrdom: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love His appearing."

God bless you all in the name of Jesus Christ, Amen.

Please do not order any Sunday school hymn books until the announcement is made of their receipt at this office. They cannot be secured at present.

The Star is sent to the Conference Presidents, where it is again mailed to the Elders in the various fields; those who fail to receive them should write their Presidents.

We desire to call special attention to a recent letter received from Sister Picket, of Marion, Cassia county, Idaho, wherein she encloses \$7.50 to pay for five subscriptions she had secured at the town she lives in. She explains that this had been done at the request of her husband, Elder Mannie Picket. This is very encouraging to the Star and will undoubtedly please those who have given her their names. We earnestly commend the foregoing suggestions to all our Elders and urge them to do likewise.

We frequently receive letters from Elders recommending the release of their companions for some, either genuine or conjured reason. This is entirely contrary to all laws of order, they should remember that all such communications should be addressed to the Conference President, through whom only we can consider such matters unless perchance an extreme emergency shall arise necessitating very hurried action.

The following named Elders came in on Monday, Jan. 23, 1890, and were assigned to the respective conferences noted:

South Carolina—Thomas East, Pima, Arizona; George O. Curtis, Eden, Arizona; Jacob A. Hancock, Eden Arizona; Ed T. Lofgreen, St. David, Arizona.

North Carolina—John McIntosh, Marysville, Fremont county, Idaho; John M. Haws, Bear River City, Utah.

South Alabama—Fredk. H. Whittle, Richmond, Utah; James J. Thompson, Clarkson, Utah.

Kentucky—John E. Myler, Clarkson, Utah; James Butters, Clarkson, Utah;

Louisiana—Charles Atkinson, Clarkson, Utah; Burt Hoopes, St. David, Arizona.

North Alabama—F. W. Karren, Lewiston, Utah; Jesse A. Berry, Kanarra, Utah.

Mississippi—Geo. A. Brower, Lewiston, Utah; John W. Berry, Kanarra, Utah.

Middle Tennessee—John Alma Stapley, Kanarra, Utah; Emery Barrus, Fairview, Wyoming.

Florida—Preston A. Bushman, St. Joseph, Arizona; Asron Jacobsen, Jr., Logan, Arizona.

Georgia—C. O. Cherry, Centerville, Arizona; Myron Porter, Fairview, Wyoming; Ben. L. Rich, Rexburg, Idaho; James S. Castleton, Salt Lake City, Utah.

"If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him."

## CHARITY.

By Apostle Matthias B. Cowley.

Written for The Star.

What is charity? Does it consist solely in the giving of bread to the hungry, clothes to the naked or succor to the distressed? "Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." 1 Cor. xiii:3-8. If to say that one has charity to any considerable extent, requires the possession of all the foregoing characteristics then we may truthfully admit that there is a great charity famine now prevailing throughout the world.

It is not difficult to find people who will impart of their substance to feed the poor, but too frequently many who do so will look with scorn upon those who differ from them in matters of religion, politics or other subjects. Modern history experience records many instances where people noted for their hospitality have shown intense hatred and bitterness toward some who have come into their midst preaching doctrines which may be was in conflict with the theories which they and their fathers had espoused.

In many cases mobs have been headed by ministers of religion, who have instigated and participated in shedding the innocent blood of their fellow beings, for no other reason than their hatred of a religion different from their own. Indeed few if any in modern Christendom can be said to exemplify in their lives all the traits attributed to charity in the quotation from the Apostle Paul. Who "suffer long" without a murmur, especially if the suffering comes by oppression from an outward foe, and in return for evil? Who are kind to those who wrong them? Where is he who "envieth not" the possessions of his neighbor, or the honors and emoluments of office enjoyed by others? Who under the wave of prosperity; in the lap of luxury, or dwelling in popular favor, "vaunteth not" himself, "is not puffed up" or "doth not behave himself unseemly"? Who "seeketh not" his own "but rather" prefers his brother before himself? Who is not "easily provoked," and therefore does not retaliate against those who may give offense? Who "thinks not evil" of those who go contrary to his views, but the motives of whose hearts he knows nothing about? How many who have become acquainted with our people not of the Mormon faith, or who have never met any of them, but through the circulation of scurrilous reports, have imbibed deep seated prejudice against the Latter-Day Saints, have rejoiced to find them a better people than that which their preconceived ideas had led them to believe they were? In missionary experience, the Elders have frequently found many professing Christians exasperated, when confronted with proof that the Saints were a God-fearing, virtuous, temperate, honest and industrious people. Such professors "rejoice

in iniquity." They "love darkness rather than light, because their deeds are evil." They do not rejoice in truth, but rather "have pleasure in unrighteousness." Few there are, even among the Saints, who fully and becomingly "bear all things" and prove themselves the true type of the Savior of mankind. Who preferred ever to suffer wrong than to do wrong? Do we "believe all things," and "hope for all things" which have been predicted by the prophets since the world began? Who in the world is looking for angels to visit the earth in the last days, for the restoration of the ancient Gospel, in all primitive beauty and power? For the restoration of the Jews to Palestine? Who looks for a people to build a temple to whom the Savior shall suddenly come, and who looks for Elijah to appear before that great and terrible day of the Lord shall come, when the wicked shall become as stubble, and be consumed by the judgments of God? If these events have not and are not transpiring they must do, or the words of the prophets will fail, the Scriptures proven fallacious and our hope is vain. And he who believes not these things has not charity. If he had he would be patient to hear, anxious to learn, and the Lord would lead all such to the light. Charity should be sought after and cultivated by the Saints above all other people. Our professions are greater. If our deportment contradicts our teachings, our ignorance is more apparent, or our hypocrisy is more intense.

It is stated in the Book of Mormon that "Charity is the pure love of God." By this plain, yet comprehensive, definition, we learn that without the love of God dwells in our hearts we have not charity. This love for the salvation of mankind induces the true servants of the Lord to travel to the ends of the earth, without the shadow of hope of earthly rewards to preach the Gospel to the world. Not only that, with all the self-denial of home and its comforts which such a mission implies, but that we esteem all the good which others have. Not asking them to forsake one truth they now possess, but invite them to receive more truth, point them to a greater light, and leave them perfectly free from undue persuasion to receive the message or reject it, as they may choose. The Prophet Joseph instructed the Twelve, and Elders, in preaching the Gospel, to not tear down the tents of other men's faith, but in the spirit of meekness explain the Gospel and bear testimony to its divinity, leaving all mankind absolutely the keepers of their own conscience to do as they please and meet the responsibility of their own acts at the Bar of Eternal Justice. Neither should it be forgotten that the labors of mankind, without a knowledge of the Gospel, in many respects, has been directed by a Divine Providence to ameliorate the condition of mankind. There a spirit in man, but the inspiration of the Almighty giveth them understanding. The achievements of the reformation by Luther and others, the inventions of the printing press, the electrical machinery, the locomotive and the steamboat, the discovery of America, the revolution, the founding, establishment and perpetuity of our civil government in the United States are all events preparing the way for the restoration of the Gospel,

and final establishment of the Kingdom of God in these last days. A striking instance of divine purpose in the labors of men outside the True Church is pointed out in a revelation given in December, 1830, to Joseph Smith, Jr., and Sidney Rigdon. The Lord said: "Behold, verily, I say unto my servant Sidney, I have heard thy prayers, and prepared thee for a greater work. Behold thou wast sent forth, even as John, to prepare the way before Me, and before Elijah, which should come, and thou hast it not." "Thou didst baptize by water unto repentance, but they received not the Holy Ghost." "But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old." Doc. & Cov. sec. xxxiv, v. 3-6.

The revelation given December, 1830, from which the above is quoted, was given upon the occasion of the first visit of Sidney Rigdon and Edward Partridge to the Prophet Joseph Smith. The labors of Sidney Rigdon, referred to in the quotation, must have alluded to his ministry in the "Campbellite" Church, for he had only been in the Church of Christ about six weeks when this revelation was given, having embraced the Gospel at the hands of Parley P. Pratt and fellow missionaries near Kirtland, Ohio, late in October or early in November, 1830.

As well understood the followers of Alex. Campbell preach faith, repentance and baptism by immersion for the remission of sins. These views Sidney Rigdon espoused as being better than what he already had, and when the true gospel, in its fulness, with authority from God to administer the ordinances thereof found him, he gladly obeyed the same. In about three weeks from the time Brother Pratt and co-laborers entered Kirtland, 127 were baptized. Subsequently the numbers were augmented to about 1,000 souls. In the providences of the Lord, Kirtland soon became the gathering place of the Saints, the facilities of which being greatly enhanced by so many of the Saints embracing the Gospel there and thus making a foothold for the Prophet Joseph Smith and the Saints who should follow him from the East. Here the Kirtland Temple was built. There the Savior, Moses, Elijah, Elias and other ancient worthies appeared to the prophet. There the endowments were given, and the spirit from on high was poured out in the last days, as upon the day of Pentecost.

All these subsequent events, of such a glorious character, show how distinctly the Lord's hand was manifest in the mission and labors of Sidney Rigdon before he embraced the Gospel. Such instances serve as pointed lessons to the youth of Israel teaching us to be broad and generous in viewing the labors of those not of us, that if the hand of Providence is manifest we shall not be oblivious thereof, nor found in the ranks of those who have not charity.

Elder Samuel E. Taylor, of the Virginia conference, has returned home with a company of saints for Thatcher, Arizona. Elder Taylor spent about thirty months in the field and for the greater portion of the time held the position of counselor to the conference presidency. He was a tireless worker.

## EXPOSITION ON MORMONS.

By William Edward Read.

The following communication was addressed to the Religious Herald, of Richmond, Va., and subsequently returned to Mr. Read. The Star takes pleasure in giving it space as it contains some "nuts to crack" for others than infidels. We hope it will be read by all our readers and so many neighbors as possible.—Ed.

Pocahontas, Va., Dec. 31, 1898.

I see adverse criticisms in your paper of 22d by yourself and Rev. Nelson on the Mormons. You acknowledge receipt of a new paper in Chattanooga by the Saints—the first you ever saw. But you forgot to tell the name of the paper and address. Nor did you welcome it into life and exhort it to let its light so shine that you could see the good works. Neither did you assert that you would be pleased to fulfill that saintly command, "Prove all things and hold fast that which is good." Rev. E. R. Nelson says it was necessary for him to refute the Mormon Elders, etc., and from his remarks he seems to be about as well posted in the Mormon doctrine as you are, when you certify that your eyes never beheld so curious a thing as a Mormon paper before.

I have a sympathetic feeling for you, because I was raised in a hot-bed of hatred against Mormons; and that bed was warmed by the furnaces of ignorance, meanness and superstition. Before I educated myself and read the Book of Mormon and many of the works of the Saints and proved them, I agreed with you and Rev. Nelson. But as one who read the Bible twenty-five years to get the truth and as a graduate of Milligan College, Tenn., and a lover of logic, Gospel and eternal right, I assert that if anybody can find anything in the Mormon doctrine that is not Gospel they are smarter than I am. If anybody knows that the Book of Mormon is false, or that Joseph Smith prophesied falsely it is their bounden duty to show it to us, by using the weapons of truth, Gospel and logic, because slanderers and abusers of mankind are under the curse of God; not saying anything about the golden rule. I have spent years listened to orthodox and other churches and proving their doctrines so as to know which is the right one to join. And if the doctrine of the prophets, Christ and apostles are true, then the doctrines taught in the world for the last 1700 years are principally erroneous.

You know that of the hundreds of divers theories or theologies (which are nothing but opinions of men) that it is not possible for but one to be true; and it is possible for all to be wrong. There cannot be but one church of Jesus Christ. Who ordained the others? If each church only contains a fractional part of the truth taught by Christ, then in order to get the whole truth and be a full Christian, we would be compelled to join all of them. But if each, as stated, does contain only a fractional part of the faith once delivered to the Saints, then the other parts of doctrines which are not true, are untrue, hence we cannot get the whole truth and be a full Christian by joining all of them; because of the errors in each which we would solemnly obligate ourselves to uphold and entertain.

Neither can we be Christians by joining a sect containing only a fractional part of the truth; for the reason that a part is not a whole, and the Church of Christ gives the spirit which leads into all truth.

So then the chances of an honest penitent becoming a Christian by blindly joining a denomination are many against one.

How very necessary it is then to prove all things; especially theories of men. For 1700 years the errors of divers doctrines have been spreading; the blind leading the blind. All this not because of proof, but non-proof. Christ tells us explicitly how to tell His church and the true believer, and settles it beyond cavil; so plainly that a wayfaring man, though a fool, need not err; here Him:

"And these signs shall follow them that believe, etc. They shall lay hands on the sick and they shall recover, etc. And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Mark xvi:17.

Now remember that the command was to go into all the earth and preach and these signs shall follow them that believe; in Utah, as well as Palestine; because you see God is so just that He is no respecter of persons; so He declared in last chapter of Matthew that if they teach them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. He implied in this that if they did not observe all things He commanded that He would not be with them always. Surely they did not observe, nor obey; hence the curse.

Some may tell us that Christ only meant in the age of the apostles; but if that was so then none were promised salvation but those in their age, which is absurd. Christ further affirms, "Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." John xiv:12.

He who denies this denies Christ and His Gospel and slanders God by teaching that He is an impartial Being and not the same yesterday, today and forever.

As further evidence of dishonorable doctrines taught by a hired priesthood I beseech all to see the following scripture: Malachi, 2d chapter; Jer., 23d chapter; Isa., 24th chapter. And in 28th chapter Isa. the prophet declares that the priests have a covenant with hell, that is, they agree with the doctrine of the devil. Many doctrines which are popular are preached and sung in the churches which the devil could preach and sing for ages and be a devil still. The devil would tell the world that the days of prophets, healings and miracles are ended.

But to refute the evil doctrines I cite you to Acts ii:7, etc.; Jno. xiv:12, etc.; 1 Cor., 12th chapter; also xiv:30, etc.; Ephe. iv:11; James v:14; 1 Thess. iv:20; also references for other good Gospel against the devil. The Church of Christ is to be known by these signs, works, fruits, doings, etc.

The Book of Mormon is a profound, philosophical revelation; giving the history and the dealings of God with that people who emigrated West (from the tower of Babel at the confounding of the languages), built ships and crossed the Atlantic and settled America. It tells

how this people had holy prophets, apostles, and how healings and miracles came to them before they became wicked and cursed; also how Christ visited them and did wonders, etc. The Indians are a cursed remnant of that once blessed and enlightened people who built so many splendid cities in Central America, etc. Some of the fragments and ruins are found today, whose architecture and skill is equal to any in Greece or Rome; and from the extent of the ruins found some of these cities were nearly as big as Chicago. And to this day among, about, every Indian tribe there is a tradition handed down that the Great Spirit, Father of All, etc., once visited them in America and did many wonderful things. Christ explicitly told the people in Palestine that He had other sheep not of that fold and that He would gather them in and all should hear His voice and be of one fold. How dishonorable it is to assert that God smiled on that people in Palestine, but frowned on the millions in America and elsewhere.

In Gen., 11th chapter, we are told that when God confounded the languages at the tower of Babel "That the Lord scattered them abroad from thence upon the face of all the earth." And when learned Europe explored far away Asia, darkest Africa, America and the numerous islands it was proven that God had scattered them into all the earth. (This is a nut for infidels to crack.)

The angel who revealed the plates, or Book of Mormon to Joseph Smith asserted that He was the Being spoken of in Rev. xiv:6, etc. \* \* \* "Having the everlasting Gospel to preach unto them that dwell on the earth," etc. The reason for an everlasting Gospel is that the one of old lasted only about 100 years after Christ. The people becoming so corrupt that they broke the covenant of Christ, then all the signs which should follow believers ceased, and became dead, disappeared and did not last. Hence it was necessary to make a new covenant and revive the word; bring the signs again to life, etc. The angel also declared that the 29th chapter Isa. was fulfilled in the book coming forth, etc. That chapter is so plain that none but an infidel can deny it.

In 18th verse it declares: "And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity, and out of darkness." Sure enough these miracles and signs did follow its coming forth. The Saints have not had few but thousands of signs. None of which have been disproven even by their worst enemies.

Many ministers from various denominations have investigated them and were baptized into the Saints Church. But some preachers who were out for nothing but money and fat chickens and turkeys investigated cases of deaf and blind being cured by these administering Elders, and after finding the case to be facts; then the chicken priests find themselves in so close a place that they would start off saying that it just happened so: his eye sight would have come to him any way just at that time, etc. (Answered just like any other infidel would.) The 19th verse in said chapter says: "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." I testify to the world that this prophecy is